

In Shibam, masons earn a dollar a day, and their assistants from half to five-eighths of a dollar. Carpenters also receive a dollar a day. 465

Mr. Heald writes:—

"The general diet in the hill villages consisted of rice (when procurable), dates, and millet bread, and the dried fish carried up from Mukalla on camels; vegetables were very scarce. During the war, when supplies were cut off from Aden and India, the people suffered very much from the lack of grain, as the country could not supply their normal requirements. 262

"Coffee was unknown in the hills and its place was taken by the gingerly and caraway seed; tobacco was not so much used by the Beduins as by the Mukalla people, who smoked it in home-made hookahs, but all chewed ground-up tobacco leaves mixed with carbonate of soda and even the ashes from the fire; no doubt a call from nature to supply the lack of lime in their rice diet, as the Betel nut chewing in Ceylon. . . . 272 276

"Where labour was employed—which was extremely rare—the hire was generally paid by kind; town labour was usually one rupee per diem, and I heard that by piece-work in the stone cutting a man earned up to two rupees a day; our camp labourer received ten rupees a month and food. 465

Women in the Hadhramaut.

Well-to-do women live in complete seclusion, never going outside unless heavily veiled. They spend their days in the harem, where they superintend the servants in haphazard fashion, sew their clothes, or drink tea and gossip with their friends. Up to 10 years of age the girls are free to come and go as they please, but then they take to the veil, and usually are married when they are about 13 or 14. The chief amusements of the harem are weddings, visits to the fairs held in honour of some saint, or occasional excursions either by car or on foot to a neighbour's house. Like the rest of the women in the Hadhramaut the rich are nearly all illiterate and have but the vaguest idea of the world outside, though an interest in what is going on beyond their walls is not lacking. But, as one would expect, clothes and jewelry are among their principal distractions. 562 [858] [552]

There are a certain number of women, Malay and Chinese, from Java and Singapore in the country, who apparently live an existence of utter boredom; thanks to them, foreign fashions in dress are popular, but only among the wealthy families. Although a few women from abroad have come into the Hadhramaut, it is very rare to hear of a Hadhrami woman leaving her country, though there are some to be found in Aden, and they occasionally make the journey to Mecca. 562 177 167

The tribeswomen lead a very much harder life than their sisters in the towns, and are of greater economic importance to their country. From an early age they are sent out to guard the flocks, 462

boiled radishes is given to cattle with "cattle plague". Donkeys²³¹ are said to be susceptible to a very fatal disease.²³²

Both cattle and camels are used in ploughing, the former usually²³¹ in pairs and the latter singly. For the working of the wells, camels²³¹, cattle, donkeys, men and women, all combine, frequently in mixed²³² teams, the animals being generally given a bunch of fodder at the top of the incline each time they reach it. Camels are also employed in turning the machines for extracting the simsim oil. The fact that fodder and water become more scarce north of the main Wadi necessitates a greater use of camels and donkeys are few and far between. Donkeys are uncommon also in the Wadi Maseila²³¹ for there is a three-day stretch without water in the middle of the Wadi, and below Buzun the flow is not perennial. Sheep and goats, however, are to be found everywhere, seeking their pasture under the care of women or girls.

Heald in his report states that no attention is paid to selection during the breeding season—which is usually in the early summer.²³¹ With the sheep, one lamb is generally the average—although higher up in the Hadhramaut, amongst better pasture, ewes give two lambs. The sheep in the Meifa valley had black fleeces with the curly fat tails, although smaller than the Egyptian sheep. The goats are also smaller than in Egypt and originally came from the Yemen.

It was particularly noticeable in the Wadi Maseila that the livestock were very much smaller than those elsewhere. The cows are little larger than a normal-sized calf, and the sheep and goats are also smaller than those in Du'an or to the north. The cattle are similar in size to those of Socotra. The breeds of goats and sheep appeared to vary considerably over the whole country, but a black-and-white variety was the most common. His Highness²³¹ the Qu'aiti Sultan has a few horses, both for riding and carriage²³² work, and I saw one at Meshhed. There are probably not a dozen in the whole country.

Minor agricultural products.

Dates in the Hadhramaut are merely a hobby, and the entire local²⁴⁵ crop is consumed fresh during a season of two months, June and²⁶² July. It may be recorded that a single date-tree in the Du'an valley²³⁵ sells from 400 to 1,000 dollars, many times its economic price. Dates form a staple article of diet and are therefore imported in large quantities.

The principal grain and other food crops are millet—*dirra* (great²⁴¹ millet, *Sorghum vulgare*), *dukhn* (bullrush millet, *Pennisetum typhoideum*) and *keneb* or *msebeli* (Italian millet, *Setaria italica*); lucerne; *jil jil* (sesame, not eaten by donkeys); *dijar* (a kind of bean); wheat (not eaten by donkeys or goats); and a little maize. The stalks are generically known as *qusab*, and the grain as *ta'm*. Hashish or grass is also grown for animals. The principal garden crops are sweet potatoes, onions, garlic, pumpkins, carrots, egg

Rotation.—Heald states that mixed and overlapping rotations were found in Meifa and Asfal al 'Ain but, from careful enquiries, the following appeared to be the most popular :—Lucerne two years, followed by millet and the fourth year tobacco. If tobacco was not sown, the land was planted with another variety of millet. In some villages where lucerne was not grown, the rotation simply included tobacco and millet with sesame the third year. 242

In the Wadi Maseila the fields are constantly changed. One year a certain part of the wadi bed will be cultivated, stick huts and erections for drawing up the water built, and when the crop is harvested the Beduins move on elsewhere, returning again another season. Thus we frequently passed remains of cultivation, disused mud aqueducts and tumbled-down huts.

Diseases.—Heald states, " Excepting for the caterpillar attacking the young millet and tobacco, the crops were remarkably free from pests and disease ; I carefully searched for stem borer in the millet but could find none, and also for the scale in the few citrus trees."

Trees and other vegetation of economic importance.

The 'elb (*Sidr. Zizyphus Spina-Christi*, L.) has many uses. Apart from its blossoms, which are said to give the good taste to the Du'an honey, its fruit called *döm* is eaten extensively by the Beduins when dates are lacking. The beams, pillars and doors of Hadhramaut houses are made from the timber, and the supply and carriage of the trunks give much employment to the Beduins. It also supplies good firewood. It is a fodder tree, and the leaves are also used as a substitute for soap. 137 262 313 242 [388]

Sār, a palm tree (*Hyphacne thebaica* (L.) Mart.), from which the Beduins gather the leaves called *sāf* for transport to the towns where they are made into mats, baskets, country string, etc. popular drink called *nebidh* is also procured from this tree. 137 314 285 272

The long-thorned *sumr* (*Acacia spirocarpa* Hochst.) is perhaps the commonest tree in the Hadhramaut. It is a popular fodder for camels and is likewise eaten by goats. It supplies good firewood and a substance taken from the roots called *jutukh* is used by fishermen for greasing their lines in order to make them strong. Another thorny tree, the *geradh* (*Acacia senegal* Willd.), is also a common fodder. Its leaves are used for tanning skins and it is said that the Beduins make a drink from them which they liken to tea. 137 246 314 322 272

The *musht* tree (*Grewia erythraea* Schweinf.), is used extensively for firewood and camel fodder. The leaves of the *ariata* tree (*Conocarpus erectus* Jacq.), which grows in the Wadi Maseila where it sometimes reaches a height of 50 to 70 feet, are dried for fodder, and the timber probably has its economic uses. I was told in Tarim of a large tree growing in Wadi Maseila the strong wood of which is used by carpenters; this may have been the *ariata*. 137 314 246 372

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197 *Rakh* (*Salvadora persica* L.) is a very popular fodder with camels
314 and is found in abundance in the Wadi Maseila; it is also fairly
246 common round Du'an but practically non-existent to the north
of Shibam. Goats do not eat it. It also provides the Beduins with
their favourite toothsticks.

Khuweira, a small plant (*Cassia obovata* Coll.), is very popular
with both camels and goats. There are of course many other plants
on which they graze.

Manufacturing Industries.

496 Minor Industries include the extraction of simsim oil with camel
• 262 mills. In Mukalla there is a large oil factory with 31 compart-
249 ments in each of which a camel turns the usual primitive wooden
machinery for expressing the oil from sesame seed. The oil
extracted by this primitive process is much more popular for food
that that extracted by modern machinery. It is considered much
[23] sweeter. The residue forms a cake which is fed to camels.

339 There are kilns for lime-burning immediately to the east of
438 Mukalla and in many other places. In particular most excellent
353 lime is made in Seiyun and Tarim. This is applied as a plaster to
the interiors of the houses and polished with smooth flints till it
resembles marble.

28 Hides from the interior are tanned in Mukalla but none is
exported. At Gheil ba Wazir I saw a leather-worker using
Mukalla-tanned skins. Skins are also tanned in Shibam. The
dyeing of cloth, weaving, and mat-making are other minor
industries. Shihr in particular is well known for its beautiful
323 weaving. There are potteries in many places, and I saw the process
346 in Gheil ba Wazir. There are also good workers in silver at Gheil
ba Wazir, Shihr and Mukalla.

Fisheries.

228 The manufacture of fish fodder and manure and the preparation
251 of dried fish is a large industry of the coastal area. From an
262 export point of view, fish products come third in importance. They
are :—

231 *Sifa* (fish oil). Not much of this is made in either Mukalla
438 or Shihr. The bulk is imported from the Mahri coast.

Wazif (dried 'aid and other small fish). A great quantity
of this is prepared in Mukalla and still more in Shihr. The
sea is alive with these small fish, the catching and preparing
of which gives work to many hundreds of fishermen. In both
Mukalla and Shihr there are godowns for these fish which
are stored before being taken to the interior for manure, camel
fodder, or human consumption. The very small 'aid fish are
used for manure only, but the larger ones are eaten uncooked

by men and also serve for fodder. It is sold by *ma'bar*, a basket of about 30 to 40 lb. The price for eight baskets is from one to three dollars. 000
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Hanit (cooked and dried *tamad* fish). About fifteen to twenty *bahars* of this are made a day in Mukalla and sold for local and up country consumption. 228

Safif (dried *tarnak* and *tamad* fish). This used to be made only from the *tarnak* but now includes *tamad* as well.

Lakhm (dried shark). A great deal is prepared in Mukalla and one *frasila* costs one and a half to two and a-half dollars.

Rish (shark fins). A certain amount of these are exported to China. [437]

The fish manufactories have been removed from the town of Mukalla, a sanitary measure for which credit is due to Sultan Umar. The drying-grounds and godowns for *wazif* are situated beyond Therb, the camel park, outside the western gate. Here too there are old fish-oil tanks. The drying of fish for human consumption takes place at Al Khalf, east of the town, and here large godowns for storage and export are in process of completion. Dried fish forms a staple article of diet of the population. It is also a valuable manure and a widely-used fodder for animals. The extent of this coastal industry may be judged by the millions of gulls lining the seashore and the ever-pervading smell in the coastal towns. 251

Mr. Heald, referring to the fish-curing industry, writes " Along the coast in the various villages, a primitive fish-curing industry was carried on for sale in the interior, which consisted merely of digging a hole about one yard deep and half a yard broad, lined with stone; in this, wood was burnt and then the large-sized fish were placed in the hot ashes and covered over and left for 24 hours, afterwards taken out and sent up to the interior for sale. I was informed that the cured fish would keep for a considerable length of time, but, as a word of warning to intending travellers in this country, I strongly advise them not to allow any of their luggage especially bedding to be put on the same camel carrying the fish, as the smell was abominable and tainted everything it came into contact with. The Beduins on the journey fed their camels with the small sun dried fish and also partook of the same themselves without any attempt at cooking."

Visit of Agricultural and Geological Experts in 1919.

AGRICULTURAL REPORT.

At the request of the Sultan, then Sir Ghalib bin 'Awadh, K.C.I.E., experts were obtained from Egypt to examine and report on the agricultural and mineral possibilities of certain parts of his territory. 654

1 [Wazif (dried fish) used as fertilizer
fodder and food -- Analysis]

TOWNS AND ARCHITECTURE OF THE HADHRAUT 245

It is the same type of building that has been carried to perfection in the towns. This brings us to the chief group of interest—the townsfolk. 342

The ancient cities usually lay on some small eminence in the centre of the main valley or up a side valley. They had defence walls round them and were probably manned by very well-organized garrisons. When the "middle ages" or "dark ages" of Arabia came upon this area with the decline of the land trade routes in the second century, these cities seem to have been abandoned as the empires broke up. The people who remained after this decline seem to have taken to living in eagles' nests and cliff-side towns built on the steep slopes of the valleys. They may be the forefathers of the town dwellers found today in the main valley of Hadhramaut and its tributaries of Wadi Do'an, Wadi bin Ali, and Wadi 'Idm. 361

People of the side valleys remained much closer to bedouin tradition than in the main valley, as in lovely Do'an, for instance—the narrow, riverless valley, its bed entirely covered with thick palm groves which are irrigated with water collected in pools and tanks from the yearly rains. They live simply, drinking the old bedouin drink of husk coffee with ginger and eating the plain millet cakes with a few dried herbs and vegetables (instead of tea and imported rice as is now done in the large towns). There are no natural resources here. Food, except dates and honey, is scarce. To earn a living the Do'anis go and trade abroad, mainly in East Africa. The women of the valley retain their picturesque costumes with heavy jewellery reminiscent of the bedouin silver. Their dresses are mostly of homespun black cotton (as also the men's coloured loin cloths), but for "best" they wear silver embroidered black velvet with gold and silver braid bodices. 311
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Their cliff towns are a fair size and an amazing heaping-up of one building above the other. They are solid and well built of several storeys, on a long narrow plan parallel to the hillside in order not to dig too far into the mountain. Massive walls have small windows and corbelled cornices not found elsewhere in this area; they have a Gothic decorativeness that is pure instinct and a lovely rough, crumbling mud surface that fades into the mountainside because they are made of the same material as the mountain itself. Usually the houses are laid out in small apartments, a room with a lobby and a washroom to each; sometimes one, sometimes two to each floor. Both buildings and streets are narrow for lack of space. 342
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But when we come to the great Wadi Hadhramaut the streets are wide and the buildings are much larger and more sophisticated. This Wadi has its underground river and innumerable wells. Luxury abounds. The people from the great valley towns—Shibam, Saiywu, Terim—made their fortunes in Singapore and Java, and here one comes to the most impressive buildings of Hadhramaut. 361
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The great desert town of Shibam with its 500 houses is a town of merchants only. Contrary to all other towns its site is on an eminence in the centre of the valley, and I wonder whether it may not be an old Sabeian site. The buildings on the outer rim of the town form a solid wall, five to six storeys high, and these are the houses of the great, where they get a maximum of air, light and view. Six storeys is the agreed maximum, so that no one shall overlook his neighbour. Only the ruler's castle, on (441)

484 pasture lies beyond a certain point; or at noonday halts the camels become "temporarily lost."

233 Moonlit nights are considered most desirable for travel. Camels are grazed wherever pasture is most abundant, regardless of the time of day—the heat may be intense—or the progress of the journey. This would not be necessary if small quantities of fodder, such as millet and hay, were carried. This practice, however, is not popular, owing either to custom or to what may be considered unwarranted expense, despite the fact that the animals could be maintained in superior condition and at the same time be worked harder to a degree that would more than offset the cost of purchased fodder.

• [262] On the march camelmen provide for their own maintenance with small amounts of dates, bread, coffee, and tea, which add little to the burden a caravan can transport. Therefore, provided the equipment of a traveling group is not too cumbersome and the personnel not too large, the unit can maintain itself on the march four or five weeks without replenishing supplies. Speed of travel will be governed by local grazing, water supply, and terrain, the condition of the camels, and the "temperament" of the caravan leader—an unknown usually capable of "adjustment."

492 In the caravans of those not strictly limited in resources, the donkey is invariably included because it is comparatively easy to ride and a more comfortable mount than a camel. Camels can be hired for 1.00 to 1.25 Maria Theresa dollars (the standard currency in the interior) a day and donkeys for about 1.00 dollar.

BEDOUIN "WARFARE"

721 It is common knowledge that caravans have been both successfully and unsuccessfully raided; but just what tactics the Bedouins employ on such occasions is somewhat of a mystery. At 4.00 a. m. one day a small party was plodding silently through bushes and mist along a broad wadi bottom leading to the sea. Through a knowledge of the prevailing wind as revealed by ripple marks in the sand, the leader cautiously picked his way and at length found a faint trail incised in the bank. About 10.00 a. m. the caravan came to rest in the spotted shade of a leafless camel's-thorn for the customary noontime forage; and while the camels fed on the sharp, crunchy thorns, the Bedouins reclined on the sand in the meager shade of the dry branches.

[233] Without apparent warning the whole camp was suddenly alive, for downwind had come a faint call, which one man had been alert enough to catch. The sharp-eyed Bedouins soon discovered two minute figures on the crest of a distant dune overlooking the caravan route ahead; and it was at once recalled that this route followed a tribal boundary between two groups now rumored to be unfriendly. The

HADHRAUT, ADEN PROTECTORATE

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strangers were assumed to be enemy scouts, the advance guard of a larger fighting force behind some distant dune. ⁷²¹₄₈₄

The "ambushed" caravan comprised sixteen Bedouins, only twelve of them armed. This fact, however, the theoretically opposing force was supposed not to know, since it is an unwritten law of the desert that every Bedouin travels with rifle and ammunition. Without hesitation the leader selected three armed men to act as scouts and an unarmed messenger. Hastily the four men washed down a few mouthfuls of food, since they did not know when they would be able to eat again, filled with water from the large reservoir skins some small ones suitable for short, flying trips, and then slipped swiftly off across the sand in a peculiar bowlegged glide. Under cover of a near-by dune the caravan men scrambled to its summit, at once opened fire, and drove the two intruders from view. They then dashed ahead to the dune on which their adversaries had stood and later advanced from hilltop to hilltop parallel to the caravan route and between it and "enemy" territory. In the meantime the camels had been hastily packed and started on the march along the now protected trail, which they followed without intermission until sundown. ⁴¹¹

The two "enemy" tribesmen were not seen again, and it was concluded that their actions had been misinterpreted. Freedom from molestation during the remainder of the day did not, however, cause the caravan leader to relinquish vigilance. The party was scheduled to pass at about 3.00 p. m. a water hole to one side of the trail and hidden from it by a dune. As a method of precaution an advance guard of four went ahead and, just as the caravan came abreast of this spot, converged on the well from four directions. Although the strategy displayed by the Bedouins and their chief was happily unnecessary, the "shadow" campaign showed how fearless and cautious these men of the desert can be.

FISHERS AND ROPEMAKERS

During certain of the winter months sardines abound along the Hadhramaut coast, traveling in large schools, which can be seen from the shore as black patches on the surface of the sea. Natives wade out with hand nets or cast from small canoes, making enormous hauls with considerable ease. The sardines are much appreciated by the Bedouins as an addition to their diet of dates, millet, and goat or sheep meat and are eaten either raw or cooked. The fish are taken from the nets, tossed up on the beach to dry, and then packed into large bundles for transport to the interior, where they are used for camel fodder or fertilizer. Fish oil is obtained from that part of the catch which is dumped into pits and allowed to decompose. Sting rays, sharks, porpoises, and lobsters are also taken from the sea; but as the use of lobster is unknown, it is cast back from the nets. ¹³⁶₂₂₆²³⁷_[262]

lunch, also in true Arabian Nights' style, as we had lamb stuffed with pistachio nuts, almonds, and raisins, and many other good things, we started off for a round of afternoon calls. Many old friends had come to see us and all wanted us to visit them. However we managed to weed them down to four and thought we would take the farthest first, so we went off through the date palms to Robat where we had an enormous tea, and then came back through Khoreiba, where we had two more and a fourth, just after sunset, at Ar Rashid. Then we staggered back for dinner to Masna'a, Mr. Figgis rather under the weather and wondering how he was going to cope with Hadhrami hospitality after the more modest repasts of Northern Nigeria. 000

My wife re-visited Du'an at the beginning of 1937, journeying up the well-known caravan road from Mukalla. She travelled with two Seiyids of the Mihdhar family returning to their homes after a long absence, and they took seven days on donkeys from the coast to Wadi Du'an. The nights were spent in the *murabba'as* and towards sunset each evening they raced with an old shepherd taking a flock of Somaliland sheep over the *jols* to Du'an, for he was determined that his sheep should sleep in the stone hut and the Seiyids were equally determined that my wife and they should. There was always a long midday halt for about eleven o'clock the Seiyids felt they needed their ginger coffee, and it was after noon before the large meal of rice and dried fish was ready. [262]

Except for the preparation of two large meals a day everything was very simple. The Seiyids each had a folding iron camp bed and the Badawin, two of whom acted as chief cook and butler-valet, usually slept curled up underneath the beds. The Seiyids had put on clean clothes at the beginning of the journey, and these they wore night and day until they reached the top of the *'agaba* leading to Du'an, when they unpacked their boxes and put on new clothes to arrive in. Crowds quickly came from their homes to meet them, and from the Ba Surra's house to meet my wife. She spent two nights with the ladies in Masna'a, who were very anxious to know all about Miss Stark, and if she had quite recovered from the illness that attacked her in Du'an. My wife also visited Robat and Khoreiba, and had tea in one house and spent the night in another house in which a crowd of self-invited guests gathered after dinner to hear the wireless, at that time the only set in the wadi. The reception was not too good, but they heard Big Ben and switched from Egypt to Rome, from Palestine to Germany, and back to London. 513 291 000

With the usual Du'an hospitality she was given two breakfasts in different houses, visited many women, and returned to Masna'a for a gay evening party with drums and dancing in the harem. She left Masna'a for Quweira, where she stayed with the Mihdhar family, whose stronghold it is. This clan of Seiyids is very large but firmly united under its chief, Seiyid Mustafa, a very old man who was amazingly ignorant of any matters outside his valley and had never before descended to shaking hands with a European woman. He had evidently seen pictures of them however for he frankly expressed his approval of my wife's dress, which had long sleeves and was not cut short above the knees as he had imagined it would be. She quite lost count of the number of houses she visited in Quweira, and in all of which she was taken straight up to see the women. It is a curiosity of Du'an that all the women dress 000

000 the fairly steep slope of Wādī Ĥimem, high above the sāl-bed. We looked down on the fresh green of small trees and shrubs; a shepherdess with her flock of goats was occasionally to be seen amongst them. The path then dropped down towards the wādī; walking over the grey-white boulders and under small acacias with scanty foliage, we made our weary way to the end of Wādī Ĥimem, in and beside which we had been journeying for days past.

4. THROUGH WĀDĪ LUṢŪB TO THE GREAT ROCK PLATEAU. THE CAMP AT EL-ĤISĪ.

133 We came out onto a high plateau, but soon entered the wide,
361 shallow bed of Wādī Luṣūb, which was fairly well covered
312 with vegetation. Small, poor houses lie scattered here, like
cubes of stone, with very primitive little gardens. The people
live principally by breeding sheep and goats. We made our
quarters for the night just beyond the houses, forming the
hamlet of el-Ĥisī, beside a large well of masonry within which
one descends by stone steps to the surface of the water. The
well had been dug in the sāl-bed and was therefore protected
by a thick wall, as high as a man, against the water floods
which appear after rain. In el-Ĥisī lived the family of Mautor,
the leader of our caravan, and hence the dawdling which
characterised this day; on no account were they prepared to
go beyond el-Ĥisī.

245 All bickering was forgotten now and our Bedouins radiated
262 contentment and willingness. The people of el-Ĥisī set to
work cutting up food for our animals, all the inhabitants came
to have a look at our camp, and, afterwards, Mautor took all
his comrades with him to feast in his village. He brought us,
beforehand, a cloth full of *nibq* fruit. The *nibq* tree, also called
sidr or *dōm*, is of intrinsic importance in those parts of Haḍra-
maut where there is too little water for the cultivation of the
date-palm. There, wherever one is dependent on the sāl, the
water which only comes after rain, and where the subsoil

water is too far below the surface to serve for the regular ²⁴⁵ irrigation of a plantation, the *nibq* can still live quite well, ²⁶² and even if there is no rain for some years it does not die. The fruit of the *nibq* is as large as a marble and has a stone of the size of a pea. The taste is sour-sweet and refreshing. The fruit can be dried and kept for a long time: it is then crushed fine, stone and all, and with the meal bread is baked or a sort of porridge made. This small fruit is the chief food supply of many in times of drought, and in times of scarcity many Bedouins live on *nibq* and milk and do not look ill on the diet. The shepherdesses carry the *nibqs* with them in small oval, prettily woven baskets.

The wood of the *nibq* tree is reddish-brown and hard, and ^[3/3] is used for beams and supporting pillars in the big, many-^{3/4} storied, mud houses of the rich. The branches, thick with ²⁶² thorns, are used in the date plantations when the bunches of ^{23/} dates approach ripeness. They are bound in a wreath round the trunk just below the clusters of fruit, to prevent the dates from being stolen. Finally the green leaves of the *nibq* are also useful: when, during a long drought, there is hardly any more food to be found for the sheep and goats one sees the agile shepherdesses, in spite of their flowing, black garments, clambering up to the top of the *nibq* tree and knocking off the leaves from the branches with long, thin sticks. The flock stands below the tree in expectation of the godsend of food to come. We have only a mild admiration for the *nibq* fruit: one must do much chewing for little nourishment and for little taste.

They also brought us from el-Hisī a few handfuls of the ²⁶² roasted larvae of white ants. The taste was not bad; Von Wissmann ate up a whole helping with the result that, shortly afterwards, he had a pain in his throat and could not utter a sound, a condition that lasted for about two hours.

El-Hisī lies about 4500 feet above sea-level, and the ¹³³ evenings are quite cold. While there, we examined the bundles ²⁰⁰ of plants which we had already collected and pressed. Great

ing by having to toil along in the tormenting heat. There was ⁰⁰⁰ no need for hard climbing and descending, the way lay smoothly over gently sloping plateaus, allowing a view on low, flat table-mountains and not very deep wādīs. In the surrounding mountains we saw many horizontal lines, ancient plateaus or geological strata. Vegetation became scantier and scantier as we went further. We only passed by two small villages with an insignificant bit of cultivated ground, entirely dependent upon rain-water. At the first village, Dahma, we rested for the afternoon in a *murabbaʿa*. Here a few people from the village came to ask us for medicines. Kneeling beside the medicine-¹⁶⁴ chest in the burning sun, I tried to doctor the patients: eyes closed up tight by inflammation were cleansed with cotton-wool and boracic water, after which I used protargol, drop by drop; aspirin was given, in a cup of hot tea with lemon, for headaches and fever; festering wounds were cleaned and then bound up with Peruvian balsam; castor oil, worm-cakes and quinine were also dispensed more than once. The population as a whole gave an impression of health. Although they wash ^[515] their bodies but seldom and smear them with *samn* and indigo, it is surprising how little one sees of itch and other skin troubles. The only malaria which occurs on the *djöl* is brought in from the lower-lying districts.

The Bedouins are mostly small and slightly built, but they have great powers of endurance and do not give the impres-¹⁴⁷ sion of being underfed. The boys who belonged to our caravan ²⁶² ran the whole day long, helped energetically morning and evening, and ate only two meals a day (some dates, rice and a piece of dried shark's meat, sometimes unleavened bread baked in hot ashes).

Dahma appears to consist of twenty or so small houses, the ³⁶¹ lower parts of which are built of rough stones, and the upper parts of dried mud. A large, square tower, entirely built of stone, serves as a defence for the village and as the residence of its mayor. On the border of the village is a mud-built, communal threshing-floor; there are also ovens for baking meat,

WĀDĪ DŌ'AN

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finest house in all Wādī Dō'an and that we must come and see it without fail. They were born in Addis Abeba of Abyssinian mothers; there, by trading in skins, their father had made the money with which he had built his house. The boys refused to be sent away until they had extracted a promise that we would come on the morrow. 000

3. THE DAYS SPENT IN WĀDĪ DŌ'AN.

The nights in Wādī Dō'an are said to be cool; 34.2° C. 136 is certainly not cold, but the atmosphere is dry and we can 132 all sleep on the roof though mosquito-nets are necessary. The bathrooms and lavatories in the houses make good breeding-places for insects. Flies also, during the day-time, are more numerous than we could wish.

On the following morning, May 16th, Bā Şurra sends us 262° a real Arabian breakfast: a heavy bunch of fine dates in a basket, a tin entirely filled with honey in the comb, the famous [439] honey of this country and one of its few articles of export, further, pine-apple in water made in a Chinese fruit-preserving factory at Singapore and, in a flat basket, a pile of Ḥaḍramī bread, thick pancakes of flour, just baked and still warm from the fire. This bread is saltless and rather heavy, but has, a clean taste, but when cold it is as tough as leather. It tastes better and is more digestible than the bread which the Bedouins make, and bake in hot ashes. This latter is of the size and shape of a man's hand (thus about an inch thick) and is generally burnt outside and underbaked inside. It looks red or yellow according to the kind of *dhura* or *dukhn* of which it is made. After breakfast we go together to the 000 *maṣna'a* to negotiate arrangements for our further journey and to collect, in the course of our talk, information about this region. Our Sēbānī people will remain here with their camels and donkeys, for we must take with us animals accustomed to go through the wide, level wādis.

farewell to Bā Ṣurra, his sons and grandsons, and then we start off again on donkeys through the glorious groves of date-palms to Huwēbiya, three quarters of an hour distant, where the Vizier of Makalla has estates, now managed by his son Sālim. 000

We ride most of the way on the tops of the mud dykes 312 which lie alongside of the irrigation canals. The palm-groves are intersected by many deep channels which distribute the water from the *sēl* over the land under cultivation, and whose high, though narrow, mud dykes are made to protect the plantations from damage by the swiftly flowing water. The actual *sēl*-bed is dammed, here and there, between barrages of piled-up boulders.

The Vizier has a fine house, well situated close to the green wādī. The cream-coloured mosque near by it has a minaret, which is a beautiful bit of Ḥaḍramī architecture. 000

The old Sayyid Muṣṭafā puts in his appearance soon after, 609 and there is also a Ḥaḍramī who has done well as a merchant in Djedda. Conversation turns on the World War and the events resulting from it. One feels them, as always, groping for the weak spot in the West, for the seed of destruction in the wordly and spiritual power which dominates and enslaves the lands of Islam. It comes out clearly how positively our listeners count upon a vigorous recovery of Germany, who will revenge herself for defeat in a new world war which will put an end for good to the dominating position of the whole West. They are all aflame for war from so-called pure sympathy for Germany or antipathy for Albion. It is difficult, not only to run directly counter to that kind of anticipation of the future, but also to bring forward some arguments for the love of peace and of mankind, transcending differences in religion, in such a way that, at least, they will not be immediately forgotten again.

After a breakfast of hot bread-cakes, *samn* mixed with 262 • honey, poached eggs with onions, tinned pine-apple and pears, the conversation is taken up again with renewed vigour. We 000

CHAPTER V.

THROUGH THE WĀDĪ TO HADRAMAUT PROPER.

1. ŠĪF THE INHOSPITABLE.

It is warm, — 39.5° C. — even in the shadow of the date-²⁴⁵
 palms through which our way now leads for hours to come. ²⁶²
 We go on in the direction of Šīf, alternately up over the dyke
 and through the dried-up bed of the irrigation canal. Finally
 vegetation grows less and less and so does the number of
 villages on the slopes of rock débris. As time goes on one
 sees in place of date-palms more and more *nibq* trees. Their
 thorny branches are dragged in bundles to the date planta-
 tions, where they are bound to the trunks of the trees below
 the bunches of fruit, so that it is very difficult to get at the
 ripening fruit. In order to protect the dates, now becoming
 soft, against birds and other animals, bags made of plaited
 palm-leaves are pulled over the large clusters of fruit and
 then tied round their quite long and strong stems. On
 our way we meet donkeys laden with these bags, and also
 men and boys dragging after them bundles of branches
 of the *nibq* tree. The date-palms are excellently cared for.
 The dry leaves are cut away close to the trunk, and the
 clusters of fruit hang almost immediately underneath the
 crown of leaves. The date harvest is the great, happy event
 of the wādī. The fortunate possessors of date-trees drop down
 into the plantations from the *djōls* and side-wādīs. Those who
 are earning their living out of the country try to return home
 in time for the date harvest, and they all postpone their
 departure abroad until it is over. Yet this is more an affair of
 reverence and tradition than of economic importance. The
 local date is of no consequence as an article of commerce,

245 and is only important as part of the food supply of the common
 ● 262 people. The slave and the Bedouin consider the Dō'an date as the really good one; the imported one, from Bašra, they regard as inferior. The sayyids and notabilities who have made money abroad do not set much value on the date as an article of daily food. They keep on their date-groves in order to have a summer pavilion and a swimming-bath and to enjoy the shadow, the twittering of birds, and the old, familiar squeaking and creaking of the wooden wheels over which run the ropes drawing the water for irrigation from the wells to the surface. The family domestic staff and slaves with their wives and children find work in the date-groves, where they earn the food from which they chiefly subsist. The date plantations of the rich in this country are under present conditions no longer a source of income.

245 The fields which are dependent on the *sēl* go on beyond
 241 the tract where the date-palms come to an end. They lie, well tilled, waiting for the rains higher up. Sometimes there is only one *sēl* in the year, but if it is a good one, its supply of water suffices for a successful harvest of dates. In the open spaces between the dates *dhura* is grown in summer, and *burr*¹ in winter. Most of the *sēls* occur in autumn.

There are fortunately plenty of *siqāyas* on the way to Šif; it is true, the water is not always clear or odourless, but we are so tormented by thirst that we pay no attention to that.

Already long before Šif cultivation ceases in the broad bed of the wādī, and our narrow path winds over bare stones.

361 Towards sunset we see Šif lying on a broad slope of rock débris just where the wādī is very wide and the rocky bank is broken and retreats. The little, walled-in village looks rather poverty-stricken; the houses are not high, and only a few of their inhabitants appear to be well enough off to allow of their dwelling-floors being whitewashed, and of having a gay border to the balustrades of the roof-terraces.

104 ¹ *Burr* (بُر), *triticum vulgare* Vill., cf. Schweinfurth, *op. cit.*, p. 172, 173.

THROUGH THE WĀDĪ TO HAḌRAMAUT PROPER 81

for themselves in each other's unwashed cups. Our host¹⁸¹ devotes himself entirely to us; he frequently absents himself⁶⁰⁹ to see that preparations are made for a meal without delay. Sounds of music and song reach us from the women, who are making merry in the adjoining room. In spite of the sweltering heat, the song with its refrain, the concerted clapping of hands and dancing to the monotonous music are carried on with great enthusiasm. Our host invites us urgently and repeatedly to spend the night with him. Sayyid 'Aluwi el-'Aṭṭās, who is with us, has, however, so great a longing to see his family in his own country that, on his account, we decide to start for el-Meshhed in the afternoon. Meanwhile our delicately solicitous host has quietly had a room made ready in a distant corner of the great double house. He sees how tired we are and whispers to us to follow him so as to escape from the interest and curiosity of the constantly changing visitors. These fellow townsmen, against whom one cannot protect oneself, will not penetrate into this quiet room; we can stretch ourselves out on the floor on the simple mats and rugs, and our host will see to it that we are not disturbed for an hour. Then the meal is brought up to us²⁶² without a sound, and we are only awakened when the yellow-coloured rice awaits us, ready served in flat dishes, on the round eating-mat, along with dishes of boiled mutton and gravy. A round flat bread-cake lies in front of each of our places on the mat. Our host apologizes for the scarcity and simplicity of the food offered to us, but we fall to with a thankful "In the name of Allah." The practice of spicing the rice and meat very strongly must have been introduced from Java and India. They overdo the seasoning to such an extent for foreign guests that, after the first pangs of hunger have been appeased, it is a real effort to continue eating. ^[171]

Our host speaks Malay by preference and likes to talk¹⁶⁷ about Cheribon on the north coast of Java, where his family⁵³⁶ rose to prominence and where he hopes to return in a few^[12] months, after the date harvest. His father possesses 20 houses

IN the SĒWŪN, THE HEART OF HADRAMAUT PROPER 121

MIDDLE of the roof-terrace is a room, open on all 342 sides, but shady during the day, where meals are served. One 167 can see that we are nearing Terim with its refinements of 177 civilization from the iced water that is brought round here in 641 huge thermos flasks. Sēwūn is the mother city of many 191 Ḥaḍramīs who have amassed wealth in Java and the Straits Settlements. There is oriental exaggeration in the Sultan's greeting: "You are really the Sultan of this land, for more than half of its inhabitants are Dutch subjects", but there is a kernel of truth in it, for Sēwūn is deeply under the influence of Indonesia. Is not Malay perpetually spoken in the Sultan's entourage? Does one not hear that language in the mouth of the children in the streets of the town? All sorts of words from Java have been absorbed into the colloquial. The meals 262 served are real Javanese rice meals (*rijsttafel*). Even the few horses that Sēwūn possesses have been imported from Western Java. According to the Sultan, there are some thirty Javanese women who have been brought here by their husbands and who will never more return to their country. The mixture of 144 races can also be noted in the shape of the faces and the features of the children on the streets.

Conversation flows smoothly and is only interrupted by the 648 *ṣalāt* and by meals. As the Sultan has much trouble from enemies who work against him behind his back with the help of money earned in Java, it is not to be wondered at that he has many requests to make and much to say to the envoy of Holland. He would be glad to have the aid of Holland to subdue his enemies in Java. A Government edict threatening banishment from Netherlands India to all who should further a revolutionary movement in their own country would be considered sufficient here. During the following days there is a great deal of talk over this subject and others connected with it. Later on, in the sayyids' circle in Terim, another additional 578 question is raised, namely, that of the struggle between the 648 Ḥaḍramī sayyids and the Ḥaḍramīs who do not belong to this privileged class, in which struggle they consider that the Government of Netherlands India takes a line which is too 1
 1 [ʿAlī bin Maḥmūd bin Ghālib bin Muḥsin ʿAl
 Kathīr, SULTAN OF SĒWŪN -- ANALYST]

place consists of a few small houses and sheds, built of stone and mud and with flat mud roofs. There are still some green leaves left on the few *nibq* trees growing between the cultivated acres, and these, to the last leaf, are gathered for the goats. The latter, with outstretched necks, stand watching the movements of a shepherdess who, armed with a long stick, was climbing about at the top of the tree to knock off the foliage. Only one family lived in the hamlet; an empty house was offered to us as a lodging. No eggs, no flour, no rice, no milk were to be bought here, the only thing obtainable being large quantities of the dried fruit of the *nibq* tree, which help one to stave off starvation. These are ground to powder and then made into porridge or bread. When eaten raw only the thin rind of dried pulp is edible; the seed, which is as hard as stone, is then thrown away. The *nibq* menu is eked out occasionally with a little goat's milk or camel's milk, and when the date harvest is gathered in Wādī Dō'an a portion of it will find its way to the Deyyin Bedouins, who, in return, protect the inhabitants of the wādī against enemies. All the same, a long hard training is necessary in order to live on such a minimum of food as these Bedouins seem able to do in times of drought. The few shepherds and shepherdesses whom we met later in similar depressions of the ground and in wādīs where some bushes and trees were growing had as their only food-supply small round woven baskets tilled' with dried *nibq* fruit. 361

Thanks to the ready tongue of our *siyāra*, Sayyid el-ʿEde-rūs, as well as to the respect accorded to all sayyids among these simple folk, we succeeded in photographing the female inhabitants of the hamlet consisting of a mother, two daughters and a friend. 262

The women go unveiled and are much more free and open in their manner than in Wādī ʿAmd. They seem to feel quite safe, for we met them far away from their homes, alone with their flocks or on their way to some business in another hamlet hours distant. Maryam, encouraged by her mother, even yield- 562

rock, in shape like a toadstool, and the whole caravan could find protection in its shade. The river was not far away and green bushes from which the camels might feed grew along its banks. 000

Our supply of dates and biscuits was beginning to run short. Our Bedouin companions were very frugal eaters: they had two meals a day, one during the afternoon rest and one at the night bivouac, when they baked a few underdone bread-cakes with a yellow flour of some sort. The taste of these was none too attractive and, what was worse, they lay heavy on the chest like an indigestible stone. Von Wissmann had always drunk the milk of our she-camel in the evening, but I had refused the drink, which had the penetrating odour of the animal's sweat. We were getting underfed and overexhausted. The inner tension and self-control demanded for the long negotiations and conversations at 'Amd, in the Deyyin country, at Yeb'eth and Šidāra were beginning to take their revenge on my digestion. But we were obliged to go on and that day we marched till half past six in the evening and spent the night on a little plateau of rock among the granite mountains. During the day the Bedouins collect branches and dry shrubs and parched-up plants for the evening fire, on whose ashes they bake their bread and over which we make our tea. It is the best hour of the day; it brings us all together in a mood of good fellowship and of thankfulness for the completion of the day's hot and tiring journey. It was also the moment when our Bedouins smeared themselves carefully — arms, breast and neck — with *samn*. Their hair also was kept well greased. It struck us that the skin of our bodies, which perspired continuously and were seldom washed, felt stiff and grainy from the salt of evaporated perspiration. The Bedouins get rid of this unpleasant feeling by rubbing themselves with grease; moreover, the practice makes their skin more resistant against the sun's heat and the sudden coldness of the air in the evening. They told us that the skin became so pleasantly "moist" from the grease. 262 372 252 302

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THE HADHRAMAUT

352 rugs or mats, or on cushions placed around or under the windows. A very low table, or a special circular mat, is put in the middle of the room for meals. Rough but solidly made coffers and cupboards are much used for clothes, silver, books, or domestic utensils. 354 Lighting is by lamps of a very primitive form, which burn petroleum or, more commonly, sesame oil. The walls carry little or nothing of ornament, though the tribesmen sometimes adorn them with 353 their arms, banners, or hunting equipment. 515 A bathroom is usually found on each floor of a house, all being situated one above the other, the waste water running off by pipes through the wall; the apparatus consisting merely of a vessel from which water is poured over the body.

• 262 Wheaten or maize bread, dried dates, eggs, and meat (of sheep or poultry), taken in meagre amounts and usually in some form of soup or stew, form the staple foods; rice is not largely eaten; the people on the coast consume much fish; but only the Bedouin ever eat game. Butter, oil, and honey are much used; also spices, onions, and garlic, and much salad and green vegetables. Fruits, with the exception of the date, are considered as delicacies. Coffee is much drunk in the houses between meals, but there are no public cafés. It is customary for all persons paying visits to bring along 272 with them some coffee-beans wrapped in the turban or plaid 574 (rādi); when the party is complete these are collected by the host, and the coffee is prepared in the manner common to all the East. Before drinking, the name of Sheikh 'Ali ibn 'Omar esh-Shadhli, whose tomb is at Mocha, is invoked, he being reputed to have been the first to discover the stimulating properties of the berry.

357 Very few servants are kept in most houses, even in those of the well-to-do; the housework and cooking are done by the housewife and the daughters, with the aid, in case of stress, of help called in from other branches of the family, friends, or neighbours. Only 567 the very rich have slaves, and these are treated more as members of the household than as property; for this reason slaves rarely desire to be freed. All slaves in the Hadhramaut are Moslems; even if they come from a Christian or pagan country, they are forced to embrace Islam. But marriage between free persons and slaves is extremely rare.

[834] Dancing is regarded in the Hadhramaut as permissible, but never among persons of two sexes, and the Seyyids and townsmen usually abstain from it. The music is made by a primitive form of 525 533 *qanbus*, a large oblong drum, and three or four small drums, the players often accompanying their music with

Hadramout MM2

133 vides seasonal grazing for camels, sheep, and goats.¹ Never-
 132 theless, the Western Protectorate, where rainfall averages from
 about 2 inches a year on the coast to 7 inches in the uplands
 and 12 inches in the highlands, is self-supporting in food in
 241 normal seasons; the main crop is millet, with wheat, barley,
 and mustard as summer crops, and other products of importance
 are coffee and the drug *qat* (the chewing of which is a pernicious
 habit in south-west Arabia); field-terracing is general in the
 [312] highlands, and elsewhere the land is mainly irrigated from
 132 wells. In the Eastern Protectorate the rainfall is lower and food
 241 has to be imported, particularly for the coastal areas and the
 439 pastoral tribes; millet is again the main cereal crop, supple-
 167 mented by lucerne, tobacco, honey, and fish products; until
 recently most of the honey has been exported to Java, this
 262 being connected with the large-scale eastward emigration from
 the Hadramaut in the last 150 years. The date-palm provides
 the chief food product of the Hadramaut.

161 The estimated population of Aden Protectorate at mid-1952
 631 was 800,000. The organization is largely tribal, consisting of
 648 some thirty sultanates, shaikhdoms, and other tribal units of
 643 varying size. During the past hundred years their rulers have
 one by one entered into treaty relations with the British Govern-
 ment and are under its protection; but British administration
 (through an Agent in each Protectorate, responsible to the
 Governor of Aden) is essentially indirect, and has grown piece-
 meal for the prevention of intertribal conflict in the interests
 of travellers and commerce. Some of the chiefs have volun-
 tarily accepted advisory treaties binding them to administer
 their territories in accordance with the Governor's advice. But
 not all of them have complete control over their nominal sub-
 jects, and the authority of those who have not accepted ad-
 visory treaties with the Governor of Aden may be highly
 capricious; reference has already been made to the conduct
 of the important Sultan of Lahej which led to a British inter-
 vention in April 1952.² The most important state of the Eastern
 Protectorate is the Quaiti Sultanate of Shihr and Mukalla
 which, like the Sultanate of Lahej, carries the title of 'His
 Highness' and has its own small regular army; the Quaiti

¹ See 'Banishing Famine from Aden', *Commonwealth Survey*, 14 May 1949, pp. 37-8. For the distinction between steppe and desert vegetation, see Fisher, *The Middle East*, pp. 72-3 and map, p. 70.

² See above, p. 103; and see generally Doreen Ingrams, *A Survey of Social and Economic Conditions in the Aden Protectorate* (Eritrea, Government Printer to the British Administration, 1949), pp. 20-32. A punitive expedition was sent to the Shairi tribe in the Western Protectorate in December 1950 after an attempt to assassinate the British Agent.

SOCIAL SERVICES

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still far below anything within living memory prior to 1948-49. In consequence there has been no surplus for export from the Qu'aiti coast, the Qu'aiti merchants having had, in fact, to import much of the small surplus from the Mahra coast for consumption inland. 228

Six fishery statistical posts have been established on the Qu'aiti coast in the Eastern Aden Protectorate and three in the Abyan area of the Western Aden Protectorate. They are financed by His Majesty's Government through the Fishery Department, but are administered by the states in which they are situated.

Because of the poor fishing seasons plans for promoting the export trade have been postponed. Preliminary trials are in hand for salt-curing sardines on the Eastern Aden Protectorate coast, to provide a cheap protein food for the agricultural labourers in the Wadi Hadhramaut and the Abyan area. The first small batches of fish were very well received. Now larger quantities are being tested for keeping qualities, as the most acute shortage of cured fish occurs during the summer when no sardines are being caught. At present the poorest people eat the dirty and rancid sun-dried sardines in the wadi and semi-putrid small fishes in Abyan. 228
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A scheme is in preparation at Shihr, on the Qu'aiti coast, for mechanising the local fishing sambuks with outboard motors. These craft are sewn together with coir twine and are too flexible to take a normal inboard installation, but by fitting a flat hog in place of the keel, it is possible to ship an outboard motor through a trunk. The Qu'aiti State has financed a loan to a selected fisherman with which he will purchase the first sambuk and outboard. The sambuk is now being altered under Fishery Department supervision, and the Aden agents have the engine waiting. 501
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An interesting development on the Qu'aiti coast is the building at Mukalla, for a local merchant, by Italian engineers and technicians, of a cannery with a capacity of from 500 to 1,500 yellow-fin tunny per day. This merchant has also recently brought an 80-ft. diesel-engined fishing vessel from Italy as well as two small motor launches. The cannery is in operation and samples opened have proved to be excellent. It is to be hoped that the project succeeds, as it is not only a bold step deserving of success as such, but also a source of local employment and of exports, both of which are needed in that area. 255
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Chapter 8: Social Services

EDUCATION

General

Education in common with other services is under the immediate general guidance of the British Agents. The Aden Government Department of Education gives such advice and assistance as is required, and co-ordinates, so far as is possible, educational development throughout 871

M1 Middle East

~~LITTLE~~ is known of the mineral reserves of this region, and most of the local industries are small and primitive. Salt is the chief export of the Colony; tobacco, honey and fish products, of the Protectorates.

The port of Aden is visited regularly by ships from all parts of the world. Within the last few years, the Colony has also become a regional center for air services to Cairo and other cities in the Near East and East Africa. Communications between the Colony and the interior are mainly by roads and caravan trails, supplemented by a coastwise dhow trade. Camels and donkeys are the primary means of transport, but the use of motor vehicles is increasing along the main routes. Roads suitable for motor traffic link Aden Colony with certain population centers in Western Aden Protectorate, and Mukalla with the larger towns of the Hadhramaut and adjacent coastlands. Access to the interior is also provided by military air services.

FOOD AND NUTRITION

Aden Colony is a cosmopolitan community, in which a variety of food habits is found among the peoples of different racial and economic groups. With the exception of fish, milk and limited supplies of garden vegetables, all foodstuffs are imported. Undernutrition is prevalent among the poorer inhabitants, and particularly among the transient laborers from the interior.

Food supplies are never abundant in the Protectorate, where cultivation is restricted by the nature of the terrain and the scarcity of water in many areas. Anything which interferes with normal production, such as droughts or an invasion of locusts, may result in local food shortages, often approaching famine conditions. The Hadhramaut was seriously affected during the widespread drought in 1943, and children were evacuated from some of the famine areas to relief camps in Mukalla.

The average Arab diet is simple, while that of the pastoral tribes is almost invari-

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ably meager. The basic foods are usually breads, dates and milk products, supplemented by vegetables and fruits in season and by varying amounts of meat and fish. Although breads are most frequently prepared from sorghum millet (durra), other forms of millet, as well as maize, wheat and barley are widely used. Rice is generally popular, and large amounts are imported. Dates constitute one of the main food items throughout this region; date palms flourish along some wadies, but the annual crop is inadequate. Numerous types of vegetables and fruits are available in the agricultural areas.

Sheep and goats are raised in both the Colony and the Protectorate. Their milk is used extensively, but only the pastoral tribes are apt to have a sufficient supply. Cow's milk is also consumed in the Colony and in some inland districts, particularly in Western Aden Protectorate, where the grazing conditions are suitable for cattle. Camel's milk is a staple food among certain Bedouin tribes. Ghee, or clarified butter, is employed in the wealthier families. The fat from the tail tissues of the local breed of sheep, which is an important substitute in the Colony and among the eastern tribes, is almost unknown in Western Aden Protectorate. Sesame is cultivated in many areas, and the oil constitutes another source of fats. Meat is seldom consumed more than once a week, except in the more prosperous households. Fish are plentiful along the coast, and both fresh and dried fish are commonly used in the diet.

HOUSING

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Several different types of dwellings are found in Aden Colony. In general, the standards of housing are higher than in the neighboring territories. All variations are encountered between the multistoried stone houses of the wealthy Arabs, the modern style villas of the European and official communities, and the one- or two-story structures of stone or mud brick in which most of the people live. Regardless

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